THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

1897

LIBRARY OF PRINCETON
MAR 22 1962
Theological Seminary
I-7

Digitized by the Internet Archive
in 2015

https://archive.org/details/chronicleoflond1897lond_2

No. 64.—New Series.] APRIL, 1897. [Price One Penny.

FIFTEEN YEARS IN CENTRAL AFRICA.

By the Rev. D. Picton Jones, of Kambole.

FIFTEEN years ago we spoke of the Mission in Central Africa as a *new* Mission. And so it was, for barely five years had passed since the Rev. Roger Price and his five companions had landed on the East coast, and attempted the journey to Ujiji in wagons.

Yet in 1882 that band of six men had been almost completely scattered—two having died on the Lake Shore, while others had returned to South Africa, and one had been invalided home. Captain Hore still remained connected with the Mission, but had been sent to England in 1880, to superintend the building of a steel lifeboat, as well as to urge upon the Directors the advisability of putting a small steamer on the lake.

In May, 1882, he returned, accompanied by his wife and child (little Jack, then only a few months old) and eight new workers.

At this time there were only two men in the field—viz., Dr. Southon and Rev. W. Griffiths. The former died before we had yet left Zanzibar, and on arriving at Uyui, we were not a little astonished to learn that Mr. Griffiths was on his way home. He did not return then, however, but went back from Urambo, and stayed a few months longer. He had then been alone for a year or more, and had been a constant sufferer from malarial fever.

That was the position of the Central African Mission fifteen years ago.

It was now intended that it should be adequately reinforced, and a new station opened at the south end of the lake.

But even before we had all arrived at our destination, we began to experience those sad losses and disappointments which were so characteristic of the early years of the Tanganyika Mission.

Trouble followed upon trouble. Death and sickness thinned our number considerably, and again and again the question of the advisability of continuing the Mission was seriously and prayerfully considered. Fortunately the resolve to persevere against all difficulties prevailed, and the time came eventually when we could honestly thank God that the Tanganyika Mission had not been forsaken.

During the intervals of health which we enjoyed we worked hard—sometimes doing manual work, and at other times studying the language, or else delivering to the people in simple, and often broken language, the message of Divine love. We were on the whole sanguine

of success, although we were occasionally bitterly tried by the selfishness of the chiefs, whose one cry was "Cloth, cloth," as well as by the cold apathy of the people. Looking back upon this period now, we cannot help feeling that it was pre-emiuently a time of experimenting and of preparation, rather than that of actual work.

The commencement of what we should call "permanent" work in Central Africa dates from the year 1887, when we opened a station at Fwambo, a highland district at the south end of the lake; for this place proved to be comparatively healthy, and the missionaries who were resident there had an immunity from fever and other sicknesses which they had never before experienced.

In the early days I have referred to, we devoted ourselves more especially to itinerating; and though our reception at first might be characterised by a good deal of curiosity, the people could not be said to feel any real interest in our message. At Fwambo, however, we began work on different lines, and instead of going about from village to village, pleading with the different chiefs to gather their people together to hear the Word of God, we started a village of our own, giving the natives every encouragement to settle down beside us. We thus had the same people to listen to us Sunday after Sunday, and in time we began to make an impression on them, especially on that section of the people which there, as here, is the most impressionable—the young. Speaking of their mental qualities and their power of grasping new truths, the Africans are children, and they require the treatment of children. It would be of no use to preach a sermon to them once in a while. They need daily teaching—constant instruction.

Soon after we settled at Fwambo, Niamkolo was established. The mission can be said to have assumed from this date a permanent form. Both at Fwambo and Niamkolo we have now a flourishing station, with a village of 1,000 or more people attached to each. The schools have an attendance of over 200 boys and girls; our services on Sunday are crowded, the congregation averaging six or seven hundred people. Brick and stone buildings have been erected, and we count amongst the youths of our villages carpenters, smiths, bricklayers, and even one or two printers. Altogether we have reason to be very grateful for the solid progress which has been made during the seven years especially.

When I returned in 1894 I was requested by the Directors to open a new station west of Niamkolo. We commenced to build at Kambole in October, 1894, intending that our first dwelling-house should be finished before the rains set in. But alas for the uncertainty of all things African! Our workmen, imagining from the sudden appearance of heavy clouds and the distant roar of thunder that the wet season was already beginning, left us abruptly, and while the house in which we expected to spend the rainy season was not yet half finished. As a result we got many a drenching, and suffered a good deal from ill-health.

In November, 1895, my colleague Mr. Nutt was advised to return to England, having had two attacks of a malignant type of fever. At this time we had only a few natives residing with us—perhaps ten or a dozen families—and a day school had therefore not been opened. Even the services on Sunday were only attended by the few who were resident within the stockade. But in December, an event happened which brought about a sudden change, that is, it converted our small village into a comparatively large one, and instead of the services being attended by a few people, we had now a fairly good congregation. That event was the downfall of Kitimbwa's village. This place having been attacked by the Awemba and the chief killed, the people all flocked to our station for protection. After a short time they built their houses in our stockade, and settled with us. When I left in September last, we had a population of 500 or more. A day school was opened in February of last year, and the attendance averages about sixty. Two dwelling-houses have been built, as well as a commodious chapel, a workshop, and a printing place. Land has been drained, and extensive roads have been cleared—in fact, Kambole wears now all the appearance of a well-ordered station.

We can no longer regard our work in Central Africa as being in the experimental stage. Signs of solid progress are visible on all sides. Boys and girls are beginning to have a genuine desire for learning. No sooner is a book printed than our scholars are eager to purchase it. I have often been grieved to think that we have not more books to offer them, for such as they have, have been read by some of them over and over again. But the printing press has been at work fitfully these last three years, but only fitfully, owing to the pressure of other work.

As to the spiritual work of the Mission, I venture to say it has been more successful than we could possibly have anticipated. Some of our boys would be worthy members of any church in England—bright, intelligent, and true-hearted. But as yet our membership is not large at either station; at Kambole we have none at all. It is still sowing-time, but God helping us, we have every prospect of being able to reap in the near future.

FROM THE ACTING FOREIGN SECRETARY

THE latest intelligence from the Special Deputation, up to the hour of going to Press, came in the form of a telegram from Melbourne, on Friday, March 12th. The telegram referred solely to a business matter; but, being signed "Thompson," should be taken as indicative of his arrival in Victoria in fit form for work. According to the programme arranged before they left this country, our friends were at Sydney for Sunday, March 21st, and at Brisbane the following Sunday. On Monday, March 29th, they would be leaving Brisbane in the steamship *John Williams* for Kwato, the most easterly of the Society's stations in New Guinea. For the following seven weeks they are to be in New Guinea waters, and in daily intercourse with missionaries, South Sea Island teachers, and natives of the Island. By remembering these facts we shall avoid all danger of leaving the cable at its shore end defective, as deprecated by Mr. Thompson in his message given on another page (p. 79).

OUR Indian Famine Fund has now mounted up in a gratifying way since last month, and the total now stands at £3,718. Some of the Society's friends have felt disposed to blame the Directors for not making more urgent appeals to the Christian public for subscriptions; but, as stated in the first article of the March CHRONICLE, the Board was unwilling to do anything calculated to interfere with the national funds now being raised. Moreover, the prompt and generous response we are receiving to the statement which the Directors published encourages us to hope that we shall receive enough money to satisfy the more pressing needs of the case. In the meantime expressions of gratitude are coming to hand from the missionaries specially interested. They are most thankful for the remittances that have been forwarded to them, and are finding them a great help in relieving the distress in their neighbourhoods.

THE Madagascar Supplement issued last month has awakened much indignation and concern. It has also, we trust, led many to pray for the native churches and for the embarrassed missionaries. The outlook, if anything, is slightly better than it was a month ago. Many will sympathise with the young Queen of Madagascar, who has been deported by the French authorities, and is now in exile in the Island of Bourbon; but into the circumstances which led to this step it is not of course for us to enter. As regards mission work, we may say that we have received no tidings of fresh action against liberty of conscience, and there are faint indications of a desire to prevent such action in the future. To the Society's friends, however, the most reassuring thing will be the dispatch of the party of French Protestant missionaries who are being sent out by the Paris Missionary Society. Three pastors, two educational men with high qualifications, together with their wives and families, appointed for Antananarivo and its neighbonrhood, and a pastor for the Betsileo country, were to sail from Marseilles on March 25th. The Paris Society has also published a 36pp. quarto pamphlet, entitled "La Liberté Religieuse à Madagascar," in which the facts of the situation are clearly brought out. Subsequently a Supplement was added. Copies of these publications have been forwarded to all Deputies and Senators, as well as to all French newspapers. They cannot fail to do good. We learn also that the outspoken, unflinching words of M.M. Lauga and Kruger and other French Protestants, respecting the conduct of the Jesuits, are producing a deep impression, and Catholics as well as Protestants are beginning to realise that the Jesuit is not a safe guide. Still, the battle of religious liberty is not yet won.

TURNING to another side of the same question, it is with very great satisfaction that the Board has secured the consent of Mr. Evan Spicer to join Mr. Thompson as its Special Deputation to Madagascar in the autumn. Mr. Spicer will meet Mr. Thompson probably at Mauritius in October, and they will together visit the Island, and, in conference with the missionaries and officials on the spot, consider the whole situation. Mr. Spicer has never been officially connected with the Society as a member of its Directorate, though Mrs. Evan Spicer is a member of the Board, but he has ever been a staunch and true friend, upon whose sympathy and support the Society could confidently rely. He is a very busy man, and fills many important public positions of trust and influence, all of which must, of course, for the time be laid aside. He has also to leave business and his family. But under a strong sense of duty, and after much thoughtful and prayerful consideration, he has consented to accept the trust of the Board and undertake this Special Mission.

GEORGE COUSINS.

FROM THE HOME SECRETARY.

OUR Financial Statement up to the end of February shows that for general purposes we have received £60,931 compared with £60,557 for the corresponding period of last year. This gratifying advance, however, is more than out-balanced by the great difference in our receipts from legacies which now only amount to £9,186 compared with £20,204 in the previous year, and the growth in our expenditure, which is £107,066 compared with £103,113. Writing as I do in the middle of March, I can only again express the hope that we may see before the end of the month when the financial year closes a considerable increase in our receipts for general purposes. The year will turn out well if many churches make a record like the following:—"You will see that we have done better than ever before by 20 per cent. This has been an all round improvement. When you remember that ours is a purely agricultural parish of only 1,818 inhabitants, and that £30 represents about a sixth part of our *gross* income, you may know that there is a warm interest taken in the London Missionary Society and its work. Our New Year's offerings (amounting to £10 4s. 5d.) represent 756 subscriptions collected by the children."

MANY of our friends will share the feeling I have long had that the annual visit of a missionary deputation is frequently too short and hurried to produce the good we all desire to see. I should be thankful if we could arrange in many towns and districts a series of missionary meetings extending over one or two weeks. In a large town in the north of England this plan has just been very successfully carried out. A missionary and his wife devoted a fortnight to a thorough missionary campaign, during which they addressed nineteen meetings of various kinds. By drawing-room gatherings, lantern lectures, Sunday services, women's meetings, and other varieties, a large number of people were reached who do not usually attend annual missionary meetings. Are there not many places that would be greatly benefited by a missionary and his wife putting themselves at the disposal of the local committee for a fortnight, or even longer, for similar work? If the time chosen could be out of the busiest deputation months, I think much might be done in this direction.

ONE of our deputations laments that opportunities have not yet been afforded her of meeting collectors, or the committee, of the district she has been visiting. It seems to me conference with the leading friends is a most important part of our annual gatherings.

SOME changes in the May Meetings arrangements have to be reported. After careful consideration, the Directors have decided to hold the annual meeting of the Watchers' Band in the City Temple on Wednesday afternoon, May 12th, instead of in Exeter Hall on Thursday morning, May 13th. Dr. Berry has kindly promised to preside. I much regret to announce that owing to very severe illness Dr. Miller has been obliged to cancel his engagement to take the chair at the annual meeting in Queen's Hall on Wednesday evening, May 12th. We feel, however, that we have been fortunate in securing a promise from T. E. Ellis, Esq., M.P., to preside. We are hoping that Miss Roberts, Lady Mayoress of Manchester, will preside at the Ladies' Annual Meeting in Falcon Square Chapel on Tuesday afternoon, May 11th.

FOR some time past we have been very carefully considering the position that the Society should take with regard to students who are intending to go out as missionaries. Some ten years ago, or more, the Board changed its method of payment to the colleges on their behalf, and only considered itself responsible for fees for board and lodging during the last half of the course. We have now carried the matter to its logical conclusion, and decided to throw upon the students themselves, or the churches and their friends, the whole burden and cost of college training. Before we arrived at this conclusion, frequent consultation was held with the college committees, on which there was a preponderance of feeling in favour of the change. I mention this matter here in order to emphasize the desire of the Directors that students who are thinking of foreign work should communication with the Society as soon as possible. The new plan is not intended to suggest that offers of service should be held back till the college training is completed.

ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, February 23rd, 1897.—Mr. S. MASSEY in the chair. Number of Directors present, 70.

The Rev. J. A. Houlder was received upon his return from Madagascar in ill-health. The Acting Foreign Secretary (Rev. G. Cousins) stated that Mr. Houlder returned to his work only in May last, and he had now come back to this country without any prospect of being able to resume work in the foreign mission field. He had, however, for a quarter of a century been doing good work in various directions in Madagascar.—Mr. Houlder said he could not help feeling very disappointed in being at last compelled to relinquish his work in Madagascar. Notwithstanding all the disappointments and difficulties connected with the work in that island, he, with others of his brethren, possessed a firm faith in the reality of the work which had been accomplished. In every large congregation there was a nucleus of good Christian men and women who would not be browbeaten by the priests, but who would strive, as far as in them lay, to obey the law of Jesus Christ and to spread the glorious Gospel of the Saviour. Special prayer on behalf of the work in Madagascar was offered by the Rev. H. Arnold Thomas, M.A.

It was decided to transfer Dr. and Mrs. J. G. Mackay from the Madagascar Mission to the Lake Tanganyika Mission, Central Africa.

The Directors resolved to invite Mr. Evan Spicer to join the Foreign Secretary as a special deputation to Madagascar.

The Board heard with the greatest satisfaction that the Directing Board of the Moravian Missions had decided to accept forthwith the Urambo Mission from the hands of the Society.

Board Meeting, March 9th, 1897.—Mr. S. MASSEY presided. Number of Directors present, 80.

The Rev. W. Robinson, of Salem, one of the senior missionaries in the Tamil district of South India, was welcomed by the Board. Mr. Robinson has been connected with the South India Mission for twenty years, and, slightly antedating his furlough, has now returned to this country to recruit his health, which has been severely tried by the death of his wife. The Acting Foreign Secretary (Rev. G. Cousins) and the Chairman (Mr. S. Massey) referred most sympathetically to Mr. Robinson's loss of the companionship and help of one who had so faithfully supported him in all his work.—Mr. Robinson was deeply moved in referring to his great loss. Mrs. Robinson had, he said, literally doubled his work. He asked for the interest and prayers of the Directors in the work of training youths for service, in which he has recently been engaged.

A letter was read from Mr. Evan Spicer accepting the invitation of the Board to join the Foreign Secretary in the deputation to Madagascar.

Mrs. Somerville, of Dalkeith, was, on the nomination of the Edinburgh Auxiliary, elected a Director in place of the Rev. J. Gregory. The Directors also resolved that the Rev. Ll. H. Bevan, D.D., be regarded as a member of the Board, representing the Victorian Auxiliary, during his visit to England.

The Board accepted (subject to his passing the usual examination) an offer of service by Mr. W. G. Robertson (formerly of the Livingstonia Mission), and appointed him to the Lake Tanganyika Mission, Central Africa; also an offer of service by Miss S. E. Jolliffe (subject to a satisfactory medical report and to her passing the usual examination).

[In a former report we omitted to mention that the Directors had accepted an offer of service by Mr. E. W. Franks, M.A., of Mansfield College, son of the Rev. W. J. Franks, of Redcar.]

FWAMBO, CENTRAL AFRICA.—(*See page 74.*)

ANOTHER TOUR IN THE HANKOW DISTRICT.

Hankow.

DEAR MR. COUSINS,—I have just returned from Hiau-Kan and Yün-Mung. I left Hankow in the morning, accompanied by Mr. Foster, and reached Hiau-Kan late on the same day. On this visit to these two districts I saw much to gladden my heart; but I greatly missed the presence of my beloved colleague, Mr. Terrell. It was a great joy, however, to witness so many proofs of the earnestness and success with which he had laboured, and to listen to the many and emphatic testimonies borne to his character and worth. Terrell's missionary career was short; but he was a noble fellow, and the whole atmosphere is filled with the aroma of his name. Though dead, he yet speaketh, and will speak for many days to come.

The work in Hiau-Kan was commenced just twenty years ago, and there has been steady progress ever since. Of late the progress has been more rapid, and this is to be ascribed to the labours of Mr. Terrell and Dr. Walton. I visited all the out-stations and was much cheered by what

LEPERS IN THE HOME.

I saw. At one place, called Maw-Chen-ton, a new and very interesting work has just sprung up. There are three members and more than twenty candidates at the place. Dr. Walton and myself paid them a visit yesterday. The brethren came together for worship, and we had a short, but delightful, service with them. On the next Sunday I had two services in the city—one at the chapel and one at the Leper Home. I had the joy of baptizing four adults at the chapel and four at the Home; the Communion was administered at both places. One of Dr. Walton's assistants at the hospital was admitted to full membership. He was baptized by me at Hankow many years ago. Mr. Foster spent the day at the Wei village, about six miles distant from the city, where he had the joy of baptizing two. Many more might have been baptized in Hiau-Kan on this visit; but we thought it well to put them off for the present. My morning discourse was a funeral sermon to dear Terrell. There was a great deal of feeling in the service; some eyes were filled with tears again and again as our departed brother's life and labours were referred to. His love for them was great, and they know that they have lost in his death one of the truest friends they have ever had.

Whilst in the city I had special services with the native preachers and assistants, which I greatly enjoyed. I had also special services with the lepers, which I enjoyed still more. The Home was opened in April, 1895. The Home is made to accommodate sixteen, and it is always full, with a number of standing applications for admission when a vacancy occurs. There are in the Home at present sixteen, *of whom twelve are Christians*. Several of the Christians can read fairly well, and some of them are very intelligent. It was delightful to read the New Testament with them and to expound to them the story of Jesus. They seemed to drink it all in with great avidity and thankfulness. I was much struck with their prayers, so full of fervour and richness. They never forgot to thank God for the happy home which He had given them, and to pray for the kind friends who were interesting themselves on their behalf. Then they would pray most earnestly for the missionaries and all Christian workers. "We cannot work ourselves for Thee," they would say; "but we can pray for the workers. That is for them; this is for us." Then would follow a number of petitions of the most appropriate kind, and expressed in language that greatly touched my heart. I rejoice with great joy in that Home, and I am glad to be able to say that it is being enlarged so as to accommodate twenty-four patients. We are able to to this through the kindness of the *Mission to Lepers*, without any cost to the Society. You know that the Home has been practically built by that Mission, and is supported by it. Our best thanks are due to the Mission for this great boon to the poor lepers in Central China. Could the friends of the Mission see what I have just seen of its work in Hiau-Kan, they would join me in thanking God for the gracious providence which has led them to extend their operations to this great centre.

Dr. Walton and myself started for Yün-Mung the following Thursday. The distance from Hiau-Kan to Yün-Mung is about fifteen English miles, and we arrived in good time for an evening service with the converts. The next day was spent in healing the sick, preaching to the heathen, and examining candidates for baptism. On Saturday we visited some of the Christian villages, in order to see the converts at their homes. It was raining hard when we started, and kept pouring all the time more or less; but we were more than repaid for all trouble and trial connected with the journey to and fro. On the next day (Sunday), we had a time of real refreshing from God's presence. Our chapel was crammed with converts, nearly all farmers and farm-labourers. Twenty-three were baptized, all adult believers. It is to be hoped that all the members of the various families represented by these men will be in the Church next year, and that many of the candidates put back on this visit will be ready for baptism on the next. Should this be

the case, there will be hundreds of converts in Yün-Mung within the next twelve months.

This is a great contrast as compared with the past. The last time I was there, our small guest-room could have held four times the congregation we had. This time, our chapel, though considerably enlarged, was not large enough. The last time, Sparham, Terrell, and myself were mobbed; this time, I was treated with marked respect by all. I never heard an unkind word spoken by anyone all the time I was there. Whether preaching in the chapel or walking through the streets, we were treated with perfect civility.

This remarkable development in Yün-Mung is to be ascribed instrumentally to Mr. Wang, our native evangelist in that district. He is a scholarly man, and an earnest Christian. To the questions: "Where, and from whom, did you first hear the Gospel?" the answer, almost without an exception, was: "At this chapel, and from Mr. Wang." It is always a source of unfeigned joy to the missionary's heart to be able to trace results such as these to the direct agency of the native helpers.

The work in Yün-Mung has been going on for many years; but it is only now that we are privileged to see marked results. I began to work in the district in 1878; and Mr. Sparham and myself began work in the city itself about seven years ago. A few joined us in those earlier days; but they did not turn out very satisfactory. In 1893 there were only two baptisms; in 1894 there were none; in 1895 there were eleven, including three children. This year, however, the increase has been remarkable. Nineteen adults were baptized by Mr. Terrell in the early part of the year, and twenty-three by myself on Sunday last; in all as many as forty-two in one year. Thus our many prayers for Yün-Mung are being answered, and our rejoicing is great.

I am about to start for Tien-Men and King-Shan, where hundreds are waiting to be baptized. I shall be away about five weeks in all. Mr. Bonsey is still at Kuling, looking after the building of the bungalows; but I am hoping he will be here in time to go with me.

I am delighted to know that a man has been found for King-Shan. Please do not rest till you have found a companion for him in the shape of a doctor. We must have two men for the two districts, and one of them must be a physician. Of course, you will not forget Hiau-Kan. Terrell's house is thus far empty. Please send someone to fill it as soon as possible.—Yours very sincerely,

GRIFFITH JOHN.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board-room of the Mission House is held on Thursdays, from 3 to 4 p.m. At each meeting one of the secretaries gives recent information of the Society's progress and needs abroad and at home.

The following will preside at the meetings during April:—

April 1st.—J. E. Liddiard, Esq.
,, 8th.—Miss Sapsworth, Upper Clapton.
,, 15th.—The Rev. A. Rowland, B.A., LL.B., Crouch End.
,, 22nd.—The Rev. J. Oates, North Finchley.
,, 29th.—The Rev. J. Barnes, Crouch End.

FROM THE FOREIGN SECRETARY.

R.M.S. *Gothic*, Cape Town,
12th February, 1897.

IT seems a very long time since we left England, and we are beginning to be impatient to commence the work for which we have been sent. Yet it is not quite three weeks since we started from Plymouth. Life on a great ocean steamer, crowded with passengers, is not conducive to mental application, or even to much physical activity. It is wonderful how much can be done in the way of sports, wonderful, too, how much the ship's pianos have to endure, and the thirst for literature as supplied by the really well-selected ship's library is most gratifying; but let not the man or woman who wants a quiet time for steady work imagine that it is to be found on a long ocean voyage. The most characteristic feature of the modern passenger ship is the deck chair, made in various patterns, but all claiming to have some special advantage in the direction of ease and comfort. Given a calm sea, a temperature of 75° to 80° in the shade, an atmosphere heavily charged with the soporific qualities of strong sea air, an easy chair placed in the most comfortable position that can be obtained, and I fear even the sternest disciplinarian would relax, and the most conscientious student of the CHRONICLE would be strongly tempted to go to sleep. This has been the trying position of the deputation for the past fortnight. We have had an exceptionally calm and pleasant passage even for this proverbially fine weather route, and we find it very difficult to rouse ourselves to anything more serious than watching the cricketers or obeying the lunch bell, or to believe that less than three weeks ago we bade farewell to our friends at Plymouth in a bitter north-easter.

We have studied character among our large company of fellow-passengers if we have not done very much work in connection with our special mission. These great floating hotels bring a large number of persons into very close if fortuitous contact. It is almost impossible to avoid seeing, hearing, and having frequent intercourse with many whom, under any other circumstances, one would not be at all likely to meet. Very pleasant are some of these accidental fellowships, very agreeable are the discoveries made by chance of community of sentiment and interest, and very, very sad are the glimpses of trouble and sorrow of sin. For young people who are starting in life without a firm grasp of principle there is no more severe or perilous testing than a long ocean voyage. There are always a number of men on board who have had some experience of the free-and-easy life of the colonies and of the East. They talk well, drink well, play cards well, and exercise a fascination over the younger travellers of both sexes which is entirely uncontrolled by any considerations of principle or responsibility, and which results in untold mischief.

Though we have been so short a time away we seem to be completely cut off from the life and movements of the world

we have left behind us. We do without our morning paper, and no one seems to miss it. The political movements of the country and of the world are so far off that we have lost even the faintest murmur of public strife, and have forgotten to discuss the Education Question, or the condition of the Sick Man of the East. I do, however, sometimes wonder what has happened at the Mission House since we left; what news there is from India and China; what the French are doing in Madagascar; how it fares with our famine-pressed brethren in Matabeleland; and what the treasurer's financial statement will be on March 31st. It is hard to realise that owing to the course of our travel we shall hear nothing about the balance-sheet until July. In the meantime, we must do our best to make news if we cannot get any. We earnestly hope the readers of the CHRONICLE will not cut us off from living touch with them by failing to pray for us. The deputation is an ocean cable meant to bring those far away into closer touch with the life of the Church at home. Do not break the connection at the shore end.

R. WARDLAW THOMPSON.

THE SOUTH TRAVANCORE MEDICAL MISSION.

BY DR. ARTHUR FELLS, NEYOOR.

CHRIST'S commission to His followers, to "heal the sick and to say unto them, The Kingdom of God is come nigh unto you," is the motto of our South Travancore Medical Mission, and the ideal we set before us is the method authorised by our Saviour, that he whose hand is stretched forth to heal, himself proclaims the glad tidings of salvation. Thus the message of God's love is uttered by a voice the sick man has already learned to trust, whilst the seed of hope is planted in a heart softened by the more readily appreciated gifts of renewed health and strength.

The work is varied, and spread over a wide area; it will take a visitor at least two or three weeks to see it all, and even then it will be hard travelling, for we have no railway in Travancore, and slowly moving bullocks, or the as slowly propelled boats on the backwater, must take us round the tour of inspection.

A few minutes, however, will enable the busy readers of the CHRONICLE to hear something of the salient points of our work, whilst a promise of a personally conducted tour awaits the more leisured friends who can come and see it for themselves.

Let us begin at Neyoor, which has been the headquarters of the Medical Mission since 1853, when Dr. Leitch opened the first dispensary. Under Drs. Lowe, Thomson, and Fry, the work has grown till Neyoor Hospital is now one of the best-known institutions in South Travancore, and the original dispensary has been replaced by a large and substantial hospital. Nor is it too large for the needs of the work. Every bed in the male ward is occupied. In one there is the chief man of a group of villages in British territory. He has suffered for some months from a severe and painful cancerous tumour of the jaw, and, hearing of Neyoor, has come across the Ghauts into Travancore in the hope of finding relief. The tumour has been removed, and he is now rapidly convalescing. Next him is a small boy who, whilst playing, fell from his big brother's back and sustained a compound fracture of the arm. He is a bright, cheery little fellow, and as his wounds have been healing he has been storing his memory with passages of Scripture. In the next bed is a man who entered the hospital a raw heathen, having no religion, but a dread of demons. He has long been sick, and his wounds have taken long to heal, but this has not been wholly a loss to him, for he has learnt so much about God's love that he is unwilling to go back to his old life, and is beginning to ask about baptism.* We might well spend all our time in this one ward with its fourteen beds, but must hurry on. Passing through operating, consulting, and dispensing rooms, we come to the female ward, which at present is as well filled as the men's ward, though this is not always quite the case. There is no time to question the women, but, stepping across a path, we enter a small house divided into two rooms, where well-to-do patients are received at a small charge if they wish for separate accommodation. At present one room is shared by a Brahmin boy, whose eye has been removed on account of long-standing disease, and an old Sudra gentleman suffering from heart disease. Next door is a Christian girl and her mother, both recovering from fever—caste Hindus and non-caste Christians for once living happily under the same roof. Across the compound stands the maternity ward, the value of which the women of the neighbourhood are slowly learning to appreciate; and a short distance on either side are the two isolation wards, the whole place busy with the coming and going of attendants, patients, and friends.

A few furlongs down the road is another block of buildings—the Leper Asylum, consisting of chapel, dispensary, catechist's house, &c., and forty small rooms for the patients. Every room has its occupant, whose food, medicine, clothing, and teaching are provided by an Irish friend, through the Mission to Lepers. The work amongst the lepers was commenced in 1888 by Dr. Fry, and since that time thirty-seven of these poor sufferers have been baptized.

On our way back to the bungalow we pass the Orphanage, where about twenty children live under the auspices of the Medical Mission. Some are the children of lepers who have been separated from their parents in the hope they may thus be saved from the disease; others are the orphans of destitute parents who have ended their days in the hospital.

* This man has since been baptized with his wife and three children.

This finishes our survey of headquarters, and we must get our bullock-carts packed for a fortnight's run round the out-stations. With a mattress stretched in the bottom of our springless cart, we start off at sunset, and, journeying to the north, we reach Colasagaram at dawn. The dispensary here was formerly a salt store, which the Government generously handed over to Dr. Thomson in 1881. It stands at the foot of one of the spurs of the Western Ghauts, in a district where malarial fever and dysentery are constant and terrible scourges. A crowd of patients is gathered, for the usual attendance is doubled or trebled when the English doctor is known to be coming. First we have the brief, bright service with all, and then one by one the sick are examined, and in many cases a glance is sufficient to show that the unhealthiness of the place and a wretchedly poor diet have worked together to bring about disease and ruin. Some need surgical attendance, and are told to wait on till the rest are seen; some need daily care and watching, and are admitted as in-patients, for we have two rooms in the old store that serve as wards; whilst one or two are so seriously ill that we advise them to go to Neyoor, and promise them every attention in the larger hospital there. So the day wears on, till at last all are seen, and after a careful look round the buildings and equipments, and a note of any special needs, we say good-bye to the medical evangelist, and hurry on to pay our next visit. A pleasant ride of five or six miles between paddy-fields fringed with cocoanut and areca palms and through the river brings us to Attoor, one of the first out-stations established by Dr. Lowe. The work here is supported by the Invalids' Auxiliary of the E.M.M.S., and, thanks to the help of these friends, a capital work is being done, the monthly attendance of old and new patients varying from 700 to 900. Our next halt is at Martandam, an important centre on the main road to the capital. Here we find a well-buil hospital, raised largely through the help of neighbouring friends. The two wards are full, and the medical evangelist tells me he needs more room, though the hospital was only completed last year. The central position and the good building have led to a great increase in the extent of the work. During September the number of new patients was over 600, and the total attendance nearly 2,000. This is most encouraging, but it also means, of course, the consumption of much larger supplies of medicines, and consequently bigger druggists' bills. Thus far, however, our friends have enabled us to meet these, and as an increase

TRAVELLING IN A BULLOCK CART.

in the number of patients means an increase in the number of those who are brought within the sound of the Gospel of Christ, the growth of the work causes a feeling of unmixed joy and gratitude.

We must be off again, however, for our journey is scarcely begun. Six or seven miles further on, we leave the main road and, turning northwards, in an hour or two's time we come in sight of an imposing stone building standing on the top of a hill. This is the new Ravennacheri Hospital, now almost ready to be opened. Hitherto the medical work has been carried on in the vestry of the neighbouring chapel at Palngal, but the needs of the district are great, and so the new hospital has been built to meet them. Surrounding friends have given most of the timber necessary, and thus saved the Mission much expense. The view from the hospital verandah commands a wide area of undulating, thickly-wooded land, backed by the mountains, and for the whole of this track of country, steeped as it is with malaria, Ravennacheri Hospital is the nearest help. Now comes a wild and beautiful but dangerous part of our tour. There may be wild beasts about, but it is not these which we dread, but the attacks of the more insidious enemy, malaria. By jungle and forest roads and across rivers we travel in a north-westerly direction, along the foot of the Ghauts, till we come to Parutipalli. Here we seem to be in the heart of the jungle, and the mountains stand on two sides of us, yet the neighbourhood is by no means destitute of population. In all the marshy hollows there are stretches of paddy-lands, and, where there are paddy-lands, owners and labourers will not be far away. If the visit be on a Sunday you will see the large chapel fairly filled with a congregation of Christians—many of them converts from the most ignorant and neglected castes—men and women who have been mere serfs to their richer neighbours, but who now, under the guidance of the Mission, are slowly learning that they are free men dependent only upon God. Our medical work is carried on in a very poor building here, mere mud walls and grass thatch, but a good work is being done, and it is thoroughly appreciated by the fever-stricken population.

Turning southwards, and leaving our mountains, we come within sound of the sea; for on the western coast the sea can often be heard long before it can be seen. Reaching Nellikákuri, we find a large crowd of patients gathered in a building, very kindly lent to us for a dispensary by one of our native friends. Not far down the road, half hidden in the ground, there lies a foundation pathetically waiting for its superstructure. The first stone was laid two and a half years ago, but lack of funds has compelled us to halt. Repeated droughts have hindered the people from helping us, but now plentiful rains have fallen, and we hope the local friends will soon be able to render their promised aid. Meanwhile good work is being done in the borrowed dispensary. It will take a long day to see all the patients, but we must press on. Hurrying through Trivandram, the Capital, we change our bullock-carts for a boat, which the boatmen propel with bamboo poles, and soon are gliding over the smooth surface of canal and lake. A night's "poling" brings us to Vakkam, where a house, kindly lent by a Hindu, shelters our Medical Mission work at present. Twelve or fourteen miles up the backwater we turn across a wide lake, and soon a red-tiled building is seen on the top of a hill commanding fine views of both ocean and mountains. This is the Rama Row Medical Mission Hospital, built for the Mission by the late Mr. Rama Row, C.I.E., a former Dewan, and a man of great liberality. In addition to the hospital, this gentleman built a house for the medical evangelist, and gave an endowment of land. There are very few Christians in this neighbourhood, and consequently the hospital is chiefly used by Hindus, amongst whom it is exerting a beneficent influence.

Changing again at Quilon from boat to cart, we travel eighteen miles inland, towards the mountains, and halt next at Kottarakarey. Here building operations are in full swing, for some time ago an unknown Scotch friend sent us £100 to erect a hospital "in memory of a mother," and after much difficulty in finding a suitable site, a plot of land has at last been given by a patient, and we are hurrying on to get the work completed before the next wet season. English medical treatment is not so well known and trusted as in the south, but it is gradually gaining ground, and a great future lies before us here. Malaria and dysentery often prevail in this neighbourhood, especially amongst the poorer classes, who are largely represented here.

With Kottarakarey we reached the northernmost limit of our work, and must turn our steps homeward, noting as we go many a place where there are splendid opportunities for work were men and means forthcoming. Our tour, too, must come to an end, for there is no time to see our medical catechists at work upon the hills amongst the aboriginal hill tribes; no time to visit Nagercoil, where our medical evangelist has won the respect of Hindus and Christians alike by his skill and Christian character; and Tittuvilly, where our work is carried on in an old rest-house or mandapam, handed over to the Medical Mission by the Government about seventeen years ago. These and our other stations to the south and east of Neyoor we must leave for the more leisured friends who are to visit us in person. We have been able to get but a glimpse, just enough, perhaps, to see that the Gospel is being preached and the sick healed. As means allow and time passes, the standard of the work is gradually raised, but the object remains the same—that Christ may be glorified in the salvation of men.

One word before we part. The work is great, difficulties constantly beset it, temptations to wander to this side or that. Brethren—sisters—pray for us—pray that to all strength and wisdom may be given to follow worthily in the glorious ideal of Him Who went about doing good.

WOMAN'S WORK

ZENANA WORK IN NEYOOR.

By Mrs. Baylis Thomson.

IT is due to the arduous labours of missionaries' wives that we have native helpers in our Zenana work, and it is they who have, in a great measure, opened the way for the work of single lady missionaries.

My band of thirty Zenana agents were educated in boarding schools. Many are widows. Two Bible-women rendered invaluable service for over twenty years, and were supported by ladies of Victoria Road Church, Leicester. They were working up to within a few days of their death. When giving help to a sick neighbour, part of a wall fell on Paripuranum's leg, tetanus ensued; but, as long as she was able to speak, she testified to the joy she felt in going to her Redeemer. Rebecca, though seventy-five years old, rose on her dying bed and, with intense earnestness, begged to accompany me to the work, speaking of the last joyful visits we had had together. These, and many more of our Christians, testify to the power of the Gospel. It is the work of the Bible-woman to read the Scriptures in the homes of the heathen and render assistance in times of sickness. It was not till 1886 the need arose for Zenana teachers. They were necessary to continue instruction in their homes to our pupils from the caste schools, who were removed at such early ages. This led to a desire on the part of their mothers to be taught. Thirty years ago this would have been impossible, on account of the bitter hatred to Christians, as low caste, and the prejudice against female education.

When I returned to Neyoor eight years ago, I found this prejudice had given way to an eager desire to have the same knowledge as their daughters. The movement spread from village to village, so that now we have more than one thousand heathen pupils in over a hundred villages. I cannot but see the hand of the Lord in this. He would have the Gospel preached to *every* creature, and how can these secluded women hear unless we go to them? Our one aim is to teach them to read, and, as each masters the Third Lesson-book, I give her a Tamil Testament.

In one village, the eager desire for instruction has resulted, by God's blessing, in several families becoming Christians. They broke down the devil shrine and gave me the stone god which for years had been an object of fear and worship in their families.

In some instances, husbands have opposed their wives. A poor slave caste woman was much persecuted. As soon as she replaced her lesson-book it was torn up; but so intense was her desire to learn that she would meet the teacher in places hidden from view.

Of the 140 villages we visit, some few are large towns, others hamlets with two or three dozen houses. Then, again, we may go three miles in the burning sun, over rough ground, along the edge of high banks between paddy-fields, or across dry water-courses, to take the Gospel to the establishment of a rich sudra landowner. Around

Neyoor, our head station, there are about forty such villages within a radius of four miles; but, so greatly has the work extended, that I have been obliged to form seven centres in the District. I put up in a small chapel or traveller's bungalow. I find the jin-rick-sha very serviceable, as it will go over comparatively level ground where there is no road; but, where this is not practicable, I resort to the old mode of travelling by palanquin chair and bearers. Zenana agents live in or near the villages. They start off in the early morning and prepare their pupils for my visit. Often the native pastor, evangelist, and other Mission agents will accompany us. In these villages it is pioneering work. We hold a meeting in a house or by the roadside. Soon we have a gathering, as the people are attracted by the singing. Then we enquire whether any woman would like to learn to read. Though met with the answer: "How can we when we are grown up?" I often come across an old pupil who is proud to show her knowledge and encourages her friends to begin. We are out (while in the District) three or more hours in the morning, and return about 10.30 a.m. to breakfast. In the afternoon we start again, at four o'clock, sowing the seed in some other stony ground. We close each day with prayer for a blessing on the work.

The work is hard, especially as, except in rare cases, each woman has to be taught individually; she will not meet in her neighbour's house. But hundreds have been taught to read by the indefatigable labours of our Zenana agents.

They go forth to their work at 9 a.m., and return at 4 p.m. They then get a pot of water from the well and cook their food. The native houses are one story, thatched with palmyrah or cocoanut leaves. From the smallest to the largest, there is a courtyard in the centre. Around this are verandahs, where often the inmates tie up their cattle and goats, greatly to the discomfort of the *Ammāl*, as the four-legged animals take fright at seeing a white face. On one side are sleeping apartments. In one corner of the courtyard is a drain. I always try to take a wide berth of this. The cook-house adjoins. As there have been some terrible fires, the well-to-do natives are tiling their houses. The women have no need to know needlework, as their whole costume consists of one long cloth seven or eight yards in length, twisted gracefully so as to form a petticoat and upper covering. The neck, ears, arms, and feet are loaded with jewels.

Within recent years, the native government has established large schools for girls. These scholars, too, we seek in their homes, and give them a Testament. During these seven years we have given the Word of God to between six and seven hundred heathen women. The leaven is working. Many are secret Christians, but dare not confess their faith. The whole of Hindu thought is being changed through the influence of Christianity. This was strikingly shown a few months back. I was on a platform in South India, and took the opportunity, while waiting for the train, to speak to some of the travellers. I noticed an elderly Brahmin edging on his friend. On inquiring if he wished to speak to me, he came up. Courteously salaaming he said: "*Ammāl*, I wish to give you many, many salaams, and say that you are a great blessing to our country." I do not think that man had ever seen me before; but it shows with what a friendly spirit even the high castes look on missionaries.

Dear friends, this sowing the seed for the Master is a blessed work. Labourers are, indeed, few; the harvest is very great. This second century of our Society should see a large ingathering of the harvest. Will you help, either by devoting your own life to the work or helping others to do so by providing the funds?

TRAINING CHRISTIAN WOMEN IN AMOY.

By Miss Olive Miller.

ONE of the greatest troubles in connection with work among the Christian women of Amoy and the surrounding country is, the dense ignorance of most of our native sisters, and our utter inability to find time to visit and teach them individually in their scattered homes, or even to instruct them much, when we spend a day or two very occasionally at the churches where they attend. Every missionary will have shared with me the deep longing to stay a month or more in every town or village which has a little place of worship, and, indeed, in every village we pass through, "but the labourers are few."

To help our sisters, schools for women have been opened in different parts of Amoy and the surrounding country. I know of no institutions more useful and more worthy of our support and prayers, and more such are urgently needed.

I will describe the Amoy Women's school, for though it belongs to the American Dutch Reformed Mission, yet for many years we have kindly been allowed the privilege of sending a few women, carefully selected from many applicants, and usually belonging to our country churches, to study there, at a charge of 3s. 6d. a month per woman.

There they get the benefit of daily teaching from experienced lady missionaries of the three Amoy missions, the help of an earnest Christian matron, besides the broadening and helpful influence derived from daily intercourse with a number of other Christian women from churches and districts other than their own.

As we itinerate amongst our churches we see many bright young women and earnest older ones whom we long to invite down to school, but there are many obstacles in their way. Supposing their health is good and they are willing to come, what can be done with the children? Occasionally the mother-in-law, or even a sympathetic sister-in-law would take care of them. Again, it is not Chinese etiquette for a woman to leave her home, travel along a public road or by a

public passage-boat; if she does do it, then she will be sure to have to bear to be evil spoken of. Again, she is very poor, seldom has any money to use, her cotton garments and food of rice and potatoes being "home-grown," as one might say; and the expense of the journey down, the better garments and shoes she feels she must have, is very difficult to meet, for we seldom help in this way, considering it enough to pay for their keep while in school. In some districts farm work has to be taken into account, and school opens later, to suit these women-farmers.

Let us suppose all obstacles overcome, and the woman arrives at the school with her bundle, and usually chaperoned by husband or son, or perhaps by her preacher.

Let us enter with her and note the scrupulous cleanliness of every room, and everything, a daily object-lesson to these women, most of whom come from exceedingly dirty, dingy houses. Downstairs we shall see the spotless kitchen, dining-room, and airy schoolroom, where probably a motley collection of bright young women and wrinkled elder ones, wearing queer country garments and ornaments, and surprising styles of hairdressing, will stand up, spelling-book in hand, with kind smiles and friendly inquiries, uttered in uncouth dialects, often difficult to understand. Upstairs are many cubicles opening from an airy passage, each containing the usual plank bedstead and wadded counterpane, besides a box for clothes. All the work of the place is done by the women in turns, except that water is brought from the well by a coolie, this being too hard work for the women, most of whom have bound feet.

The studies are necessarily very simple, for most who come are quite ignorant, and few can stay more than four or five months. First each day comes the Bible lesson, given by a lady missionary; then the new-comers set to work at their spelling-books with wonderful perseverance, considering their ignorance and sometimes their advanced age. Some will master the little romanised spelling-book in less than a month; a few have never been able to learn it, but can only learn a few hymns and listen to the Bible lessons. The spelling-book mastered, they read and learn a New Testament catechism; then a Bible history, in several large print volumes, is read, writing being taught at the same time, parts of the Bible learned by heart, while simple lessons in other subjects, likely to be useful to the women, are given as there is opportunity. On the whole, wonderful progress is made, and it is a pleasure to teach such cheerful, eager learners. Of course, these learners are liable to sudden interruptions; someone falls ill at home, so they are needed, or perhaps the unaccustomed sedentary occupation or better food does not suit them, and they fall ill, &c.

But many of these women have, after a few months in the school, gone back to their homes and village churches different beings, and able to help teach their less fortunate sisters on Sunday at church, to speak to their heathen neighbours and friends, and understand much better what is meant by Christian living and the Christian training of their children. Very occasionally a woman has been found amongst these scholars worthy to be a Bible-woman; she is not promised this post, but after leaving school is tried for a month under careful supervision; for a good Bible-woman is a priceless treasure; but, alas! for the incompetent ones and the harm they do, though, of course, they learn by experience. Mrs. Thien-i, our Amoy Bible-woman; Mrs. Bok, Mrs. Chheng-long, and Mrs. Ki-lien, all of Hui-an; Mrs. Kut, of Tung-a-be; Mrs. Choe, of Chiang-chiu; and

MRS. CHHENG-LONG.

others owe much to their faithful training at the Amoy Women's School.

It is such an enlarging experience to these women to attend a large, well-ordered church, to go to its various meetings, to follow its more melodious singing, and meet with many Christians, native and foreign, and to be well looked after, bodily and spiritually, for once in their lives, instead of their dull round of duties at home.

Mrs. Chheng-long, of Hui-an, had a remarkable history before she became a Christian, and her strongly-marked face will tell us this, before we listen to her story.

Born into a home made wretched by opium, she knew

sorrow as a child, and hard work as soon as she could do it. Married early, her first child died in spite of much money spent in medicine and idolatrous rites; then she bought a child, only to lose it; then another, which was so delicate that she went five days' journey to a very great idol, crawled up the long temple steps, and offered the child to it. At last she grew so desperate, finding all her zealous worship in vain, that she tried to take her own life no less than four times; however, each time she was rescued. Finally, when dangerously ill herself, she assented to the desire of a Christian neighbour, who had before pointed her to the true God, to come and pray with her. From that time she recovered, and, believing, cast away entirely her now despised idols and tablets. What a help it was for that strange, high-spirited woman to leave her heathen surroundings and come to school! Now she is a most zealous worker, neither distance nor hardship discourage her in her work, though last year she suffered the loss of all her goods at the hands of the Roman Catholics, who, at the same time, destroyed the little village church, which had been filled mainly through her efforts.

A MESSAGE FROM MADAGASCAR.

By Miss Amy Brockway, of Ambositra.

VERY many of the readers of the Chronicle must be watching the state of affairs just now in Madagascar with much interest. Madagascar has been through troublous times before, in the days of the persecution, but since then the work has gone forward so quickly, and there has been so much to cheer and encourage, that the troubles and difficulties which have arisen during the last eighteen months have come as a severe shock to the English churches, and all who are interested in the work of missions have experienced some painful anxiety as to the future of the Gospel in that large island.

The Protestant Church in Madagascar has mainly two grave difficulties to contend against—the anti-European and consequent anti-Christian feeling among many of the natives on the one hand, and the craftiness of the Jesuits on the other. The anti-European agitation has had disastrous results. Several mission stations, and hundreds of country chapels, have gone down before the relentless incendiarism of the rebels. Many native Christians have suffered martyrdom rather than give up "the praying" and deny their Lord. Numbers of individuals, it is true, have gone back to heathenism, but the Church has survived, showing that the love of Christ has a strong hold on the hearts of the Malagasy Christians.

As to those who have fallen away many of them were but children in the faith, while many were only "hearers of the Word," "hearing but understanding not." This world was very real to them. They had only heard of Heaven, of God, of Christ for a few years. When the missionary on whom they leant was obliged to flee for his life; when the chapel where they worshipped was burnt to the ground; when their friends and relatives threatened them with the loss of property, and even with death, if they would not give up the praying; when all looks evening in their little world, is it any wonder that they should think that perhaps, after all, there is no God in heaven, and that what they had been taught is not so true as they once thought? Do not they deserve our pity and prayers rather than our censure and scorn?

That, however, is now very much a matter of the past, and the present difficulty is a no less serious one. Our churches have now to fight an unequal battle with the craftiness and overbearing spirit of the Jesuit priests, and their cunning and persecuting followers. The priests, claiming identity of nationality with the European rulers of the island, assume the appearance of political authority, and do not hesitate to cast the stigma of rebels upon all who refuse to be persuaded by them to join the Jesuit community. A few extracts (not hitherto published) from letters recently received from Madagascar will show what the missionaries and Christians are having to contend against.

One missionary writes: "Our difficulties here are increasing. It will be a miracle if we succeed in keeping any adults or children after the frightful terrorism practised by the priests."

A native Christian, writing about this, says: "Many of the Church members are led astray by the lies of the adherents of the Jesuits, who give out that all the Protestants will be shot; and many of the people are afraid, and so join the Catholics. They also spread reports to the effect that in a few months Roman Catholicism will be the only religion existent in the island."

A missionary's wife, writing of the same thing, says: "Really, as one thinks of the frightful way in which the Roman Catholic workers intimidate the people, it is a wonder that so many of our people remain firm. We are commonly spoken of as the enemies of France, and those who worship with us as rebels."

In a village near the mission station of Ambositra, the people, professedly adherents of the Jesuits, occupied the L.M.S. chapel, and would not allow the missionary to preach. In reference to this one of our Christians writes: "It is very, very sad to see the chapel taken possession of by the Jesuits, for only a portion of the congregation wished that it should become a Jesuit place of worship. But the Jesuits persuaded a few of the people to join their community, and then one Sunday a cross was erected on the building, and it was declared a Jesuit place of worship."

Writing about another village chapel a missionary says: "I am sorry to say that the Roman Catholics fulfilled their threat and took possession of the church. I went over last

Sunday morning and found the Roman Catholics there in force, and they would not allow me to speak at all. As soon as I stood up to open my mouth they started singing vociferously to drown my voice."

A country evangelist writes: "The number of scholars in the school has greatly increased, because all the slave children, who have now been set free, are ordered by Government to come to school, and all now learn French." But even these children the Jesuits are trying to get hold of, saying that they are the cause of their being freed, and so they ought to attend the Jesuit schools.

In these sore trials the people's only hope seems to be in the presence of their missionaries. "Do not be long," they write, "for we long to see your faces again. Come very, very quickly. We dream about you almost every night, because we are always thinking of you. None of us here, on the mission station, have gone over to the Jesuits."

Rakato, the earnest evangelist at Ambositra, sends the following reasons for sending an account of the troubles from which he and all his fellow Christians are suffering:—

"The difficulties between the churches are increasing, and some have even become law-suits and been taken before the Sub-Resident, and my reasons for telling you this are:—

"(1.) That you may return to us quickly.

"(2.) That you may pray more earnestly than ever for us native workers.

"(3.) That you may pray for the Christians that they may stand firm in the faith, and that what is being done to hinder the Kingdom of the Lord Jesus may rather tend to its advancement."

It is such messages as these that the churches should take to heart, and instead of yielding to feelings of discouragement remember that "the prayers of a righteous man availeth much." The French Protestant Society is stirring itself to give its so much needed aid, and therein we already find the Father's answer to the prayers which rise from the hearts of Christ's people in England and Madagascar.

A CASTE GIRLS' SCHOOL.

MY FIRST MELA.

By Miss Beatrice Bulloch, of Almora.

FRESH from a beautiful united consecration service, a little party of us started off to go and preach the "good news" to the people who would gather in large numbers for the fair at Bageshwar. We went as far as Takula that Sunday—that is sixteen miles from Almora. As we were going along we remembered those who would be worshipping in the house of God, and were with them in spirit. It was a very pleasant journey through the jungle. One side of the hill there were tall pine trees, and here and there in the

gulleys a cluster of oaks and rhododendrons. After proceeding along a pretty level road for about ten miles we came to a narrow pass, whence the path descended the hill in a steep and slippery zigzag. On account of the great steepness we had to run all the way to the bottom—two and a half miles—so no wonder our legs felt rather tired of going down hill. The scenery here was exquisite. All along the road we met with people bound for Bageshwar. The women especially struck me as looking happy and festive, for they most of them had their newest and gayest clothes on. Bright scarlet and yellow are the predominating colours in their dress, though green also has a good share of their favour. These women were going along in merry groups, the jingling of their bangles and anklets mingling with the sound of their talking and laughter. Now and then we would come across a band of village men singing lustily, and making the air ring with their voices. Takula was a busy scene that night. The dharmsalas were full of pilgrims, while under every large tree was lit a wood fire, round the cheery blaze of which a company of travellers warmed themselves. The dark night was made light by the large number of fires all over the place, and the air was full of the smoke which came from them, as also of the hundreds of voices which were discussing the details of the way and the hopes of the approaching festival. By far the largest number of people slept in the open air by the fires. In the evening we sat round a camp-fire ourselves, and talked. It was a new, strange sight to me, and I was much interested in peering through the darkness and watching the doings of the people.

On Monday morning, when I issued from the dak bungalow, I found that everyone but ourselves had started. It was dull and drizzling when we set out, and as the day wore on the rain began to fall more and more heavily, until it poured as fast as it could. Bageshwar is eleven miles from Takula. The road is difficult enough in fair weather, but in wet it is much more so. The coolies fell under their loads, and I believe one or two got hurt. At the foot of the hill the road was, for two miles, nothing but a slough; either the mud was three or four inches deep, or else there was a miniature lake through which to wade. All along this road, at intervals, we passed pairs of shoes which had been abandoned by their owners as hindrances to their progress.

On our arrival at Bageshwar we immediately turned our steps to the mission dispensary, where Babu Tara Datt lives. On the level ground adjoining his house we were to have pitched our tent, but this was quite out of the question now that the ground was transformed into a pond. The Babu Sahib, therefore, accommodated us all in his little home, and though this meant close quarters for us all, we felt exceedingly grateful for his kind hospitality, especially when we saw how everyone else had to camp out in the rain. The people made booths for themselves with the branches of trees over which they spread matting. In the front, which is quite open, they lit huge fires; it is wonderful what a delightful heat comes from a wood fire, especially if it is green wood. There were hundreds upon hundreds of these little tents all round Bageshwar, and at night the sight was exceedingly pretty, for the cheery blaze of the numberless wood fires shone out in every direction. In Bageshwar bazaar there were so many people that one could not see the ground, and on all the high roads streams of people came flocking—Thibetans, Bhotiyas, Danpuris, Kumaoni villagers, and wealthy merchants from the plains—each member of the crowd showing by his features and his clothes who and what he was. Perhaps some twelve to fifteen thousand people had gathered for the mela.

On Tuesday morning, early, they all bathed in the river to wash away their sins. At Bageshwar two of the sources of the Ganges unite, and it is at the junction of the rivers that the religious ceremony is performed. I think, however, that most of the people came more for the trade than for the religious ceremony. Horses, skins, baskets, shoes, grain, oranges, sweetmeats—everything is sold at the fair. On Tuesday, Bageshwar presented a very busy scene, as it was the principal day of the mela.

On Wednesday half the people went away, and on Thursday only a few outsiders straggled behind. During the night and morning Bageshwar is covered with a raw, piercing mist from the river, which is horribly cold, especially now in the winter time, so that the bathers must have been glad to get their ceremonials over. They may not eat until they have performed their ablutions, so they usually bathe early in the morning. Happily for them, I think, the sun came out in the middle of the day and shone warm and bright.

At about eleven o'clock on Tuesday morning we Christians from Almora gathered in Tara Datt's largest room for prayer before we started on our work. Then we formed several little bands and set out, armed with hymn-books, tracts, and Gospels. I went with Mrs. Pant and Gracie along the Almora road, while the others went in different directions. We began by asking a group of women if we might sing to them, and when we had sung Mrs. Pant would explain to them, in their own dialect, the words of the hymn, and tell them how God had sent Jesus into the world to wash away their sins, and how useless it was for them to try and wash them away themselves in the Ganges. The singing of the hymn would attract a large crowd, both of men and women, who would gather round out of curiosity. Many listened to the preaching attentively and earnestly, for they confessed that it was perfectly true what was being told them of the worthlessness of Ganges water to make their sinful hearts pure, but others listened only to mock and make fun. It was sad to me to see all those thousands of people, the majority of whom had never heard of Jesus; but I was glad of having the privilege of helping to tell them about Him. Until after the sun went down, we went from group to group, singing, preaching, and distributing tracts. The next

day, Wednesday, we changed companions, and went to different places from those we had been in on Tuesday.

On Wednesday evening, at the very close of our work in the mela, a man became very much interested in our preaching. He seemed to be earnestly seeking the Light. All the way home he was talking with one of our number, and said he would like to buy a Gospel in order to read for himself all about this Jesus whom we had been preaching. As he had no small change with him then, and neither had we, he engaged to come in the morning for a book. I myself sold ten books and distributed a great number of tracts. Being as yet inexperienced in the language, I could not do anything else. Our native Christian brethren, however, not only distributed tracts, but also did some faithful and earnest witnessing for the Master. He will not let His Word return unto Him void, and so I believe that the efforts made in this mela to make Him known to those who knew Him not, will not have been put forth in vain. May the Spirit of the Lord water the seed which has been sown, so that it may spring up and bear fruit a hundredfold!

A YEAR ago the pastor of Princes Street Church, Devonport, offered to give a penny to every member of the Junior Endeavour Society who was willing to trade with it during the year for the London Missionary Society. A few weeks ago a tea was given to the "traders," and the account rendered. The fifteen members who had taken pennies described their efforts. The amounts varied from sixpence to eleven shillings, and much interest was caused in hearing about the various, and often ingenious, methods the children had adopted. Miss Olive Miller addressed the members on work in Amoy, and now the Society wants to subscribe the whole cost of one child in the orphanage there.

THE Young Women's Guild belonging to Park Chapel, Camden Town, recently held a little exhibition of articles which had been prepared by its members for missionaries in the field. The chief attraction of the exhibition was a quilt for Mrs. Pryce-Jones, of Farafangana, by means of which £5 had been raised for the Society. Some 80 dolls were exhibited, besides scrap books and many other articles which were destined for New Guinea, Madagascar and India. Among the things going to Almora, were a blanket for the leper and a special doll for the little orphan girl, both of whom are supported by Park Chapel Sunday School. During the evening an interesting lantern lecture on the "Life and Travels of St. Paul" was given.

Judging by the numbers present and the enthusiasm shown, the evening may be regarded as a great success, while financially the result was excellent.

A NOVEL and interesting bazaar has been held in one of the cottages at Swanland on behalf of the mission ships of the London Missionary Society. The articles, numbering about 250, were both useful and ornamental, and were sold at low prices to suit the pockets of even the poorest. In spite of the inclement weather, purchasers came out in goodly numbers, and soon filled the room. The amount raised was £2 3s., which was duly handed over to the Rev. J. E. Whitehead, the Congregational minister of the village.

THE SCHOOL FOR THE SONS OF MISSIONARIES, BLACKHEATH.

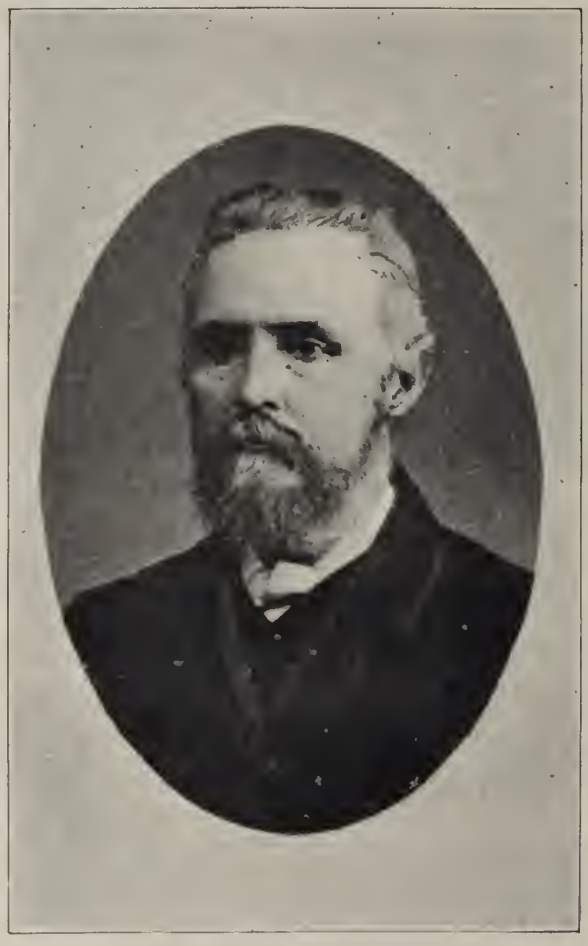
THE annual business meeting and conversazione of the School for the Sons of Missionaries, Blackheath, was held last month in the Lecture Hall of the Burnt Ash Congregational Church, which had been tastefully decorated for the occasion. After tea, Mr. E. Unwin, the Treasurer of the School, took the chair and read the financial statement for last year, which showed that pupils' fees amounted to £1,746, subscriptions to £1,023, and that a balance was left to be carried forward of £45. The school had invested funds amounting to £2,337. The report for 1896—the 55th year of the school's existence—was read by Mr. W. G. Kentish, the Honorary Secretary of the House Committee. It referred regretfully to the death of Dr. Lockhart, who for seventeen years was the Honorary Medical Officer of the school and also its valued and honoured friend. His eldest son, Mr. W. S. Lockhart, had joined the Committee. There were now 82 boys in the school, including 9 day pupils, and the school was consequently quite full. Mr. W. B. Hayward, M.A., headmaster of the school, read a report on the scholastic work of the school. In the recent London Matriculation Examination three pupils passed at the age of sixteen; H. W. Pike, of Orissa, was placed in the first division; H. H. Stephenson, of Gooty, and A. B. Wills, of Antananarivo, in the second division.

During the year four Old Boys had gone abroad as missionaries—viz., the Rev. A. B. Wookey, B.A., B.D., to Samoa; Mr. A. D. Peill, M.B., C.M., to China; the Rev. J. H. Brown, B.A., B.D., to Calcutta; and the Rev. E. Herbert Lewis to Belgaum. Judge Sale, an Old Boy, had been appointed Judge of the High Court of Judicature in India, and Judge Pratt, another Old Boy, to a seat on the Bengal Council. The Rev. W. G. Brockway, B.A., of Calcutta, who held an interesting position as an Old Boy, a missionary, and the father of an intending pupil, moved the adoption of the report and balance-sheet, and the re-appointment of the Secretaries, Treasurer, and Committee. Mr. A. J. Gould, of Kuruman, South Africa, seconded the proposition, and spoke of the wrench it was to missionary parents in far-off lands to have to part with their little ones, some of whom might not see them again until they had practically forgotten their parents. The motion was carried, as was a resolution of thanks to the pastor and deacons of the Burnt Ash Congregational Church, the Chairman, and all who had contributed or were about to contribute to the success of the evening, which was moved by Mr. W. G. Kentish, and seconded by Mr. J. H. E. Hemans, a native of Jamaica, and a missionary from Central Africa. The Chairman responded, and the conversazione then followed, in which some friends and the boys of the school took part.

PORTRAIT GALLERY.

4.—THE REV. JAMES SADLER, Of Amoy.

THE Rev. James Sadler may be ranked among the veterans of the London Missionary Society, having seen thirty years' faithful service in China. He was ordained at Park Chapel, Hornsey, in 1866, at the age of twenty-four, and sailed the same year for China with Mrs. Sadler. At first Mr. Sadler co-operated with the other missionaries in the work in Amoy, but afterwards took sole charge of a number of congregations in the district. Serious illness compelled Mrs. Sadler to return to England in 1880, and ever since then she has been forbidden by medical authorities to go back to China. So for seventeen years, except for two brief furloughs, this devoted missionary and his wife have not met. What this separation means only those who know them well can adequately realise.



THE REV. JAMES SADLER.

The Amoy Mission has been in existence rather more than fifty years, and it has been a most encouraging one. Some thousands have renounced idolatry, received Christian instruction, confessed Christ, and by their own money for the most part supported their own pastors. Of course here, as in other parts of that great empire, native Christians have been called upon to endure dire persecution, and have shown heroic patience and faithfulness in loss, suffering, and death. Two of the chief characteristics of the Amoy native Christian are said to be liberality and aggressiveness, and these are shown in their zeal to extend their religious borders and to give the wherewithal to support that extension. They show a creditable pride in wishing to propagate Christianity by their own money and so to stop the taunts of the heathen, who are always ready to say that "they become Christians to get the foreigners' rice and protection." In these fifty years the campaign against infanticide, slavery, polygamy, early marriages, opium and morphia habits and kindred evils has had tangible results, and educational, theological, and medical work have been carried on efficiently and successfully.

For some years Mr. Sadler has had the Hui-an, North River, and Ting Chiu Missions under his care. Hui-an, which is a three days' journey from Amoy, has twenty-three churches and out-stations in its district. The North River Mission is a most interesting and encouraging one. The Gospel is touching men of the literary class, a class which is said to be, of all others in China, the most difficult to reach. The Christians there gave last year both labour and money to provide better chapels in five villages. The Ting Chiu Mission is still in an initial stage, but brave pioneer work is being carried on by a native pastor and his helpers. Two little chapels have been opened, one of which is attended by forty regular worshippers. Eight persons have been baptized. Two and a half years ago Miss Nellie Sadler was appointed to work in Amoy, and has now the management of the girls' school there.

Notice to the Chronicle's *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

AN INTERESTING VISITOR.

At one of the meetings during the week of prayer in Amoy a Chinese gentleman entered, who had the bearing of a Government official. He shook hands with me, and said he was a friend recently come from America. We seldom get Government officials amongst us to hear the Gospel. It was evident that our friend meant well, and the way in which he spoke English was interesting. During the singing of a hymn I asked him if he could give some information suitable to the subjects of prayer, so that all assembled might be cheered and encouraged. He said he was slow of speech. But as soon as opportunity occurred I introduced him, put some questions to draw him out, and then translated for the benefit of the meeting. His statement was to this effect: That he was an Amoy man in Government employ, and that he had travelled with Li Hung Chang. He had been in Russia, France, England, and the United States, as well as in lesser countries. He had taken care to visit places of religious interest—St. Paul's and Westminster Abbey were well remembered. When I brought him to a point as to his own convictions, he frankly stated a difficulty such as Naaman had in going with his master to the house of Rimon, which difficulty, by the way, was treated tenderly by Elisha. It seemed to me the best thing to do was to state the case to the Christians and invite prayer for our friend that he might be helped and encouraged to confess God. The information he subsequently gave as to his future movements in being appointed to go to England and Germany, taking with him several young Chinese on a Government mission, was well worth hearing. Eventually it turned out that he had been a warm friend of many of our American missionaries who had travelled with him and the Viceroy from the United States to Japan on their way to China. All were delighted to renew their acquaintance. Being a native of Amoy, and having had his mind opened by world-wide experiences, our friend seemed ready for anything good, and spoke with wonderful affection of some Christian Church members who had been pillars of our churches. He seemed a sort of link between past, present, and future, and we could not but think of great answers to prayer for the salvation of China, which may yet be realised. I am going to give him an introduction to friends at home. He has already seen Mr. Thompson, our Foreign Secretary. I trust he may see Mr. Cousins. His name is Post-Captain Lew-buah, of the Chinese Navy. J. Sadler.

OPENING UP HUNAN.

At the end of last year Dr. Griffith John wrote: "I hear good news from Hunan. Last week I received a letter from one of our native assistants, Mr. Pêng Lau Seng, informing me that he had taken a house in Heng-Chou, one of the principal cities in Hunan, to be used as a place of worship by the converts residing there. We have from twenty to thirty converts at the place, two of whom are men who were baptized at Hankow some years since. The rest are candidates waiting for baptism. One of the two baptized converts is a very earnest Christian man, and it is he who has been the main instrument in bringing the others in. The chief of the gentry at Heng-Chou, Mr. Siau, is a son of a late governor of Canton. He is a man of wealth and influence. Mr. Pêng and the Christians have found in him a good friend. He has sent me, through Mr. Pêng, a very cordial invitation to come and visit him at Heng-Chou. There are others among the gentry who seem to be well disposed. This week I have received another letter from Mr. Pêng, giving me some account of Mr. Archibald's visit, and of his cordial reception by the converts and Mr. Siau. Mr. Archibald had received very rough treatment at Siang-uin, Chang-sha, Siang-tan, and other places on the way. At Heng-Chou, however, he met with nothing but respect and kindness. The converts went in a body to the river-side to welcome him, and in the evening they went on board his boat, and had a delightful service with him. He was feasted to his heart's content by the converts and Mr. Siau, and was sent on his way with a handsome present of ham, fruit, cakes, &c., &c. From Mr. Pêng's account, I should say that it must have been a time of great rejoicing to all concerned. It looks now as if Heng-Chou was going to be our first mission station in Hunan. God willing, I shall visit the place early next year, and do what I can to start a permanent work there. Mr. Pêng tells me that he has succeeded in getting a house for Mr. Archibald's colporteurs, where they will live and sell books. Mr. Siau and others of the gentry expressed their full approval, and promised to do all in their power to keep the peace. Both Mr. Archibald and Mr. Pêng have returned. Mr. Archibald has given me a glowing account of the state of things at Heng-Chou. He corroborated all the statements given above with regard to the converts and Mr. Siau's friendliness. Mr. Siau told Mr. Archibald that if I would pay Heng-Chou a visit, he would be glad to have me stay with him."

INDIA.

PRIZE DISTRIBUTION AT NAGERCOIL.

On Wednesday, January 29th, the annual prize-giving for the children in the Hindu schools at Nagercoil was held in Mrs. Duthie's bungalow. About 250 children, with their teachers, were present, representing the five different schools. They were arranged according to the school to which they belonged on the lower and upper verandahs and in the porch. In the front of the porch were the tables bearing the prizes, and a goodly show the books, petticoats, dolls, and other toys made. We wished the kind friends who had sent these gifts could have been present. Mr. Krishna Pillay, the Government inspector, kindly consented to give away the prizes. Petticoats were given to the twelve children in each school who had attended most regularly; and then the usual prizes for Bible knowledge, reading, arithmetic, sewing, &c., were distributed. As each school received its prizes, the children filed down the verandah steps to the compound, where they were given plantains and native sweetmeats, kindly provided by Mr. Krishna Pillay.

SOUTH SEAS.

DEATH OF KING FATAAIKI.

The Rev. F. E. Lawes, of Niue, reports the death of King Fataaiki on December 15th. We think he was about sixty-six years of age. The last time he spoke in public was at the Jubilee, when he gave an able and thoroughly Christian address. The last service he attended was the missionary meeting in September. He has always been deeply interested in missionary work, and a liberal subscriber to the London Missionary Society, and has used his influence to keep up the contributions to the Society. He came to my brother as a student in 1862. Later on he went to Malua. From there he was appointed as teacher to Atafu, in the Union Group. After about eight years' work there he returned to Niue, and was teacher at Hakupu, one of our largest villages, for about ten years. Whilst at Hakupu he was appointed king. He told me that, apart from this appointment, he would shortly retire in favour of a younger man, but that he could do the work of king, so he thought he had better accede to the wishes of the people. As we have no pastor's retiring fund I could not object; although I felt very sorry that he should accept the office. He would have done better work and enjoyed life more had he remained chief adviser to the king. Shortly before his death he assured me that he was trusting in Jesus. With the all-loving Saviour we leave him, until we shall all be "made manifest" before His "judgment seat." We miss him sorely. We have been friends for many years. He revised all my MSS. in translating the Scriptures, and in every good work we have found him an able and a cheerful helper.

PERSONAL NOTES.

China.—Towards the end of last year the Rev. W. H. Rees had an enjoyable trip round his parish (Chi Chou), visiting the distant out-stations. "I am," he says, "simply amazed at the wonderful way in which God is blessing us. We shall have to open two new centres forthwith; but, alas! we have not a single preacher to fill four vacant posts. My wife has now nineteen women and the Girls' School; I have a fine batch of men studying here; the Hospital is more flourishing than ever; the churches are alive to their needs and duties; and over all God's presence is manifested. I have baptised over fifty adults during the last three weeks."—Splendid meetings were held at Hankow during the New Year week of prayer, and at Amoy there were good meetings both in the Chinese chapels and at Union Church, all the chapels being crowded to overflowing on each occasion.

India.—The Rev. J. P. and Mrs. Ashton arrived safely at Calcutta early in February, and, to quote Mr. Ashton's own words, they "by God's favour seem to be making a happy and hopeful start."—The Rev. W. Cutting, who has been taking charge of the work at Rani Khet during Mr. Lambert's absence at Mussoorie on Bible revision work, has received much encouragement in his work among the British troops stationed there. "Several men came out for Christ when they were here, and only yesterday I had a letter from a man now in Shahjahanpur telling me that four of them have decided together to become Christians. The writer says: 'I should never have taken this step if I had not been influenced by your preaching and advice so to do.'"—The Rev. J. G. Hawker is once more in the full swing of school work at Belgaum. "I never expected it again, but find it quite inspiring. To be in the midst of four or five hundred boys and young men and some score of teachers, some of whom were my pupils more than twenty-five years ago, and to have the making very largely of the atmosphere in which they live for some five hours every day, is a very hopeful privilege. The masters and lads are strongly attached to their principal and school, and I rejoice in the opportunities which these institutions more than ever give to an earnest, loving missionary. Here is the opportunity; all that is wanted is the power to fill the place with a wise, strong, and winning influence, to shape numbers of lives in the most beneficial manner."

Africa.—The Rev. P. W. Jones, of Kambole, Central Africa, has unfortunately been tossed by a cow. When she charged him for the third time, Mr. Jones managed to grasp her fore-leg and throw her down, thus escaping. Happily no bones were broken, but Mr. Jones was much bruised and has felt the effects of the fall upon his head.

South Seas.—The *John Williams* reached Sydney on January 20th after a highly successful voyage.

BIBI KALULU POUNDING CORN.—(*See page* 96).

HERR HOFMAN, a missionary of the Rhenish Missionary Society in New Guinea, has recently collected a series of legends concerning the unseen powers from the lips of the natives, of great importance both from the religious and linguistic point of view. "I had two Bogadjim boys staying for a while in my house. One morning I heard one of them telling something to the other in a very solemn manner. When I asked what he had been telling, the answer was, 'Oh, nothing of importance!' When I begged that they would repeat it to me they said, 'It is something that you don't understand, Hofman!' and the youngest, a very simple boy, said, 'It was only a *rote sa*.' This made me curious; but the children appeared to be afraid of the old people in the village, and resisted for a long time the temptation to tell me the *rote sa*. But when I held out the inducement of a nice pocket-knife and a stick of tobacco, they at last began to tell me. When I had written down the first *rote sa* I read it the next morning to my scholars, and gave them to understand that I had still some more nice pocket-knives. And soon I obtained a whole bookful of legends. A *rote sa* is a tale of some mysterious being or beings, whether singular or plural I cannot yet say. They tell about the origin of things, and about the establishment of the laws and customs of the Bogadjim people. They furnish us, in fact, with the mythology of this race, and with a glimpse into their religious life."—*Berichte der Rheinischen Missions-gesellschaft.*

The Chinese have the reputation of being a proud and arrogant people; but the more we learn to know them and the closer we come into intimacy with them, the more this prejudice is dissipated. It is true, indeed, that the mandarins and the educated classes are very arrogant towards foreigners, and they form the chief hindrance to the spread of the Gospel. But the people suffer from the oppression of these ruling classes, especially those who in the ports or in foreign countries have learned the value of just government; and, if neither the European Powers nor America interfere in Chinese affairs—which seems hardly to be expected in their present state of mutual distrust—it will not be long before there is a revolution brought about by the Chinese themselves, and God, who is over all, will overrule everything for the welfare of His kingdom and of this poor nation.—*Berichte der Rheinischen Missions-gesellschaft.*

A Japanese native preacher writes that the war with China has had good results for mission work in many respects. National prejudice has become much softened; the Christian preachers in the country are very conscious of this. Missionary zeal is beginning to be much more active in Christian circles Missionary Christlieb thinks that the new commercial treaty which grants the long-desired concession of the equal standing of Japan with other Powers has removed a great stumbling block in the way of missionary work. But materialism and scepticism—the former especially—remain the great hindrances of the Christianisation of Japan. Many Christians fall away through worldly temptations; in the recent period of reaction many congregations decreased by 25 or 50 per cent.; and many Japanese who will admit that sooner or later Japan will become Christian, do not make any effort to become Christian themselves. On the other hand, many examples have occurred of praiseworthy faithfulness and undaunted confession. Japan is always a land of contrasts, and the constant agitation of its volcanic soil is an image of the constant fermentation in the minds of the Japanese people.—*Allgemeine Missions-zeitschrift.*

In a Hindu bazaar. We turn first to the right, where a number of fakirs are sitting in an open verandah, almost without clothing. The most distinguished among them announces to us with great pomp and infinite condescension that he is a priest of Siva (spouse of Ram); he is a bearded man of middle age, smeared all over with ashes and ochre. His hair, woven into an infinitude of intricate plaits, towers above his head like a turban; when he lets it down, it trails on the ground for about a yard. When asked about his religious belief, he becomes quite confused, and we have to help him out and explain to him the differences between his numerous gods and goddesses. But when we begin to talk of God and Divine things, he turns away contemptuously and spits on the ground. A Gusscin-fakir and a Tuma-fakir are also present; these have a curious history. They are now a small and dwindling sect among Hindu fakirs, but they wear the cross as their symbol, and many things make it probable that they are the remains of a Christian community which was founded eighteen centuries ago on the N.W. coast of India by the Apostle Thomas. There were also two women fakirs: one a very graceful Panjabi woman, the other an old withered hag in salmon-coloured robes; this is the universal colour of the Vishnu-fakirs. The Panjabi woman has gold in her teeth. It is good when you die to have gold in your mouth, and for this reason many people have holes bored in their teeth and filled up with gold, in order to be always ready.—*Letter of a Zenana Missionary, in Allgemeine Missions-zeitschrift.*

The Committee of the Church of England Zenana Society intend to mark the sixtieth year of Her Majesty's reign by a special effort to send forth sixty additional ladies for missionary work in India, China, and Ceylon.—*C. M. Intelligencer.*

The Society for Promoting Female Education in the East is also desirous of commemorating the Diamond Jubilee by an extension of its present work. In an interesting little article, entitled "Before Sixty Years Ago," in the *Female Missionary Intelligencer*, it sets forth its claims for support of this scheme.

When our Queen ascended the throne this was the only society existing in her empire for the spiritual welfare of the women and girls in the East. It had already sent out eight lady missionaries, one of whom was the first missionary to enter a zenana. This pioneer society still occupies a wider sphere than any kindred existing society.

Just now, when our country is being thrilled with the story of courage and endurance displayed by Dr. Fridjof Nansen, there appears in the Church Missionary *Intelligencer* a very opportune article on "Daily Life on the Arctic Circle." It is the journal of a brave missionary, the Rev. E. J. Peck, of Cumberland Sound. For twenty years he has lived and worked among the Eskimos, amid all the rigours and privations of that frigid zone; and the simple story of his daily life must touch all hearts who read it.

Twelve years ago the representation of the London Medical Schools was close on *nil*, but to-day the London School of Medicine for Women has 31 representatives in the mission-field; the London Hospital Medical School has 17; St. Bartholomew's, 10; St. Thomas', 5; University College, 3. Six other London medical schools have each one or two.—*Medical Missions.*

We note, with much regret, the death of Canon Scott Robertson, who died at Canterbury on Saturday, March 6th, from apoplexy. In addition to valued services in other directions, the Canon's annual statistics of Missions have served a most useful purpose, and will be greatly missed.

Another distinguished Churchman has been called away during the past month. The Rev. Prebendary F. E. Wigram was an honorary secretary of the Church Missionary Society for fifteen years, and only retired from that office in 1895 through ill-health. Mr. Wigram's large liberality to the Society's work and to Christian enterprises of all kinds are well-known. His sympathies were broad and Catholic. Two of his sons are missionaries at Lahore and Uganda, and his eldest daughter, who was also engaged in mission work in India, has lately married the Rev. E. Carr of Tinnevelly.

Bryan Roe: a Soldier of the Cross. Missionary Travels and Adventures in West Central Africa. By Rev. C. R. Johnson. With an Introduction by Rev. Marshall Hartley, Secretary of the Conference. London: Charles H. Kelly, 2, Castle Street, City Road, E.C. Price 2s. 6d.

This book introduces us to a strong, earnest, devoted Christian man, a thorough missionary, aglow with evangelical fervour and a passion for rescuing the perishing. Bryan Roe is well described in the sub-title as a Soldier of the Cross. Brave, ardent, enthusiastic, and full of confidence, he keenly relished the battle he and his comrades were ever waging against gross darkness, fetichism, slavery, and the accursed West Coast drink traffic. At the same time the book contains many details descriptive of life, both native and European, in that insalubrious region. Incidents and illustrations abound. It is alive from end to end.

Die Mission auf der Kanzel. By Von. J. Hesse. Stuttgart: Verlag der Vereinsbuchhandlung.

This is an interesting evidence that the revival of missionary interest, which marks the close of this century in England, is taking place in Germany also, so that it has been thought worth while to prepare a manual for preachers and speakers on missions which will supply them with topics, facts, illustrations, prayers, as well as almost every possible practical hint. Those who read German, and who do not dislike dressing up other people's skeletons, may find this book very useful; but, for our part, the collection of missionary anecdotes at the end seems the most valuable part of the book; and we cannot help thinking that if, instead of the references to German magazines—which cannot be easily accessible to everyone, even in Germany—the extracts from these magazines had been printed in full, it would have been worth all the skeleton discourses. The patience and industry of the author, as well as his enthusiasm for his subject, are beyond praise.

A Young Congo Missionary. By Rev. William Brock. London: R. H. Allenson. Price 1s. 6d.

To the long list of names of noble men and women who have laid down their lives in Christ's service on the Congo, must be added that of Dr. Sidney Roberts Webb. In "A Young Congo Missionary" we have the record of his life as told by his friend and pastor, the Rev. William Brock. Whole-hearted devotion to duty was the keynote of his life, and here we see how thoroughly, even sternly, he kept to his high ideal. "God first," was the motto in his study, and in every phase of his varied career we find the same intense earnestness to win his companions to the service of his Lord and Master. His "craze" for schoolboys was a constant feature, and endeared him to all boys alike, at home and on the Congo.

"Life is too short to waste a moment," he used to say, and by gathering up the odd minutes he laid in a store of knowledge which proved of unspeakable value in the multifarious duties at his mission station.

We heartily commend this book, specially to lads seeking a career in life, feeling sure that the noble example here shown them will stimulate them to serve the same master and, may be, to follow Dr. Webb in devoting their lives whole-heartedly to the same noble service.

Our contemporary, the *Monthly Messenger*, the organ of the Presbyterian Church of England, begins a new series with the January number. This magazine has been in existence for more than fifty years, and is now ably conducted by the Rev. W. Dale. Amongst many other useful and interesting subjects, it contains a page for "Christian Endeavourers," and a bright column for the children. The latter are well looked after in their own attractive little magazine, entitled "The Messenger for the Children."

FROM THE SECRETARY OF THE WATCHERS' BAND.

In relation to the Anniversary arrangements, I have the pleasure to announce that the Annual Meeting of the Watchers' Band will be held in the City Temple on Wednesday, May 12th, at 3 p.m. The Rev. C. A. Berry, D.D., Chairman of the Congregational Union of England and Wales, will preside. It is hoped that the Australasian Divisions will be represented by the Rev. Ll. D. Bevan, LL.B., D.D., to whom I am sure we can promise a very hearty welcome. The meeting will also be addressed by the Home Secretary and two missionaries. Fuller particulars will be given in later announcements.

Each year since the formation of the Band this meeting has grown in numbers, and if all our members who are within reach will make a point of coming themselves, and will do their utmost to secure the attendance of others, then this year's gathering will be in advance of all that have gone before it, and the City Temple will be filled to overflowing.

There are, however, many thousands of faithful "Watchers" who cannot be present in person, who yet by their earnest, continuous, believing prayers can help to secure the fullest purpose of this and our other Anniversary gatherings, and make them available for helpful instruction, for spiritual quickening, and for deepened missionary interest. May all such recognise their responsibility in this matter, and respond to the Divine appeal—"Prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Referring to the Renewal Forms recently issued, I regret that by a mistake of the printer, which was not discovered in time to correct, the number of Churches, Branch Churches, and Missions in Great Britain and Ireland should appear as 17,917 instead of 4,917. This, however, as will be seen, still leaves a great many which are not yet included in our lists, and shows the necessity for vigorous efforts to bring them into line.

Every individual "Watcher" should seek to realise the importance of the ministry of prayer which it is his privilege to fulfil, and should rejoice to know that he is the centre of a world-wide circle whose hearts he may touch with a benediction of love.

Each living Branch should strive to be not only an organisation for prayer, but also for education in missionary affairs. More definite knowledge is needed by our Churches, and this it should be the purpose of every Branch to supply.

The following testimony from one of our devoted fellow-workers is full of encouragement, and to any Branch Secretaries who may feel their work to be a task and a burden there should be teaching in the spirit manifested:—"We do not increase in numbers as we could wish, but there are few changes in our Church, and we certainly have the most thoughtful and earnest of the members in our Branch. Many have felt interest and pleasure in the missionary literature that circulates amongst us, and I am sure that our connection with the Watchers' Band Library has given more reality to the great work that is so near to our hearts, and has led to deepened interest. To myself, anything that I have been able to do has been a source of the greatest pleasure. I only wish my services were more efficient. Those who hold back from joining us little know the blessing that comes to our own souls in intercession for others."

James E. Liddiard.

NEW BRANCHES.

Branch.	*Secretary.*
London.	
Forest Gate (Upton)	Mrs. Morrell.
Country.	
Colwyn Bay	Mrs. Lloyd.
Soham	Miss M. K. Sykes.
New South Wales Division.	
Leichardt...	Miss Ada Elliott.

CENTRAL AFRICAN WOMEN.

On page 93 we give a photograph of Kalulu's wife, with her baby on her back, pounding corn with two other women. It may be remembered that Kalulu was our first Tanganyika convert, and is now a successful worker in our mission field. He was a poor little slave boy in Uguha, and was ransomed by the Rev. D. P. Jones, who made him his servant. Kalulu was very fond of his master, who tried to teach the lad about God's love, but apparently without much success. After a time Kalulu was sent to Urambo, to Mr. Brooks, and while there learnt the use of tools, and also to read.

Some time later he went to live with Mr. Carson, at Niamkolo, and little by little the seeds sown by his English friends began to come up, and he became a true follower of Jesus Christ. Kalulu may be said to be a link between three Central African stations; for each in turn was able to help and influence him. For some years he has been a teacher in the day-school in Niamkolo, and when Mr. Hemans left Fwambo on furlough, Kalulu was removed there. He has charge of the four day-schools, with an average attendance of 231 boys and 190 girls, and is devoting himself with much assiduity and success to this work.

ANNOUNCEMENTS.

ARRIVALS.

The Rev. J. A. Houlder, from Madagascar, *via* Marseilles, on February 18th.

Mrs. Knowles and two children, from Pareyehaley, South India, at Naples, on February 17th.

The Rev. W. Robinson, from Salem, South India, *via* Naples, on February 22nd.

DEPARTURE.

Master Hadfield, proceeding to Australia, embarked at Tilbury, per steamer *Orizaba*, March 6th.

DEATH.

Edmonds.—On January 1st, 1897, at Antananarivo, Madagascar, Leonard Oswald, second child of Rev. J. E. Edmonds, aged 1 year 10 months.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the Rev. A. N. Johnson, M.A., *Home Secretary,* 14, *Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c. should be addressed to the Rev. George Cousins, *Editorial Secretary,* 14 *Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

For use in Library only

For use in Library only

I-7 1897
Chronicle of the London Missionary
Princeton Theological Seminary-Speer Library
1 1012 00311 4602